## Sunday's Sermon Today

Text: Isslah iv. 12. "It takes very little spiritual discernment to see all the way through the Bible, especially the Old Testament, that god is talking to us in pictures. That's because the laws of the mind require that mode of teaching. You try and communicate any kind of an idea to a child and you will see at once that without the help of pictures it is almost imresible. That is the way Jesus taught, There has never been a successful teacher in any age of the world's history who did not follow similar practice. bory who did not follow similar practice.

When God wanted man to see anything
He first told him what it was like. That
was making word pictures. I read withent a parable spake He not unto any
man. That's because He wasn't teaching to put in time, and so He used plenty
of pictures to enable us to see important
things which He came to enlighten us
about.

There has never been a language that didn't have its beginning in pictures. You have all seen men who appeared to be speechless if their hands were tied. Take the Frenchman, for instance. He talks speechless if their hands were tied. Jase the Frenchman, for instance. He talks all over when he talks. He talks with his head, his shoulders, his arms his eyes and body. Why? He wants others to and hody. Why? He wants others to see things the same way he sees them. This is also true of the German and the Jaw. Especially is this true of the American Indian. He talks so largely in American Indian. serican Indian. He talks so largely in as that dead mutes can understand

in all our kindergartens and primary departments the teachers make much use of pictures. They must use pictures or they cannot teach anything. Pictures are always attractive, one can read them so readily. There is never any brain fag in learning things we can see and grasp n learning things we can see and grasp at a glance. That's why the 'movies' have taken such a strong hold upon the people—it's so much easier to read the story in pictures than in a printed book. "All minds in the formative period of life think in pictures, even before they are able to do any thinking in words. When God told Adam to name the animals, it was the same as if God had said to him 'study moving pictures."

BIBLE GREAT PICTURE BOOK. The Bible is a great picture book. It is the most wonderful picture book made -never wears out. Children soon tire of the nursery pictures. You can go through the Bible and see all the pictures in it in a short time, and yet it thrills with new interest all the way along and never wears out. The Bible keeps up with us all through life. When we grow it grows. As soon as we see one thing it shows us another. Before God undertook to say much about salvation, He filled the Bible full of pictures to show up what it was like.

"Perhaps Adam was in the Garden of Eden hundreds of years before he could Eden hundreds of years before he could find a name big enough for the lion. Probably spent months watching crickets and toads before his eyes were big snough to see the lion all at once. That's the way to learn things-a little at a

In the text God has given us two contrasting pictures. A thing is made clearer by contrast. On the one hand we see the picture of desolation, and over against that we find a scene of thrift and happi-ness. There were no thorns or briars in this world until sin gained a foothold. When the devil came he brought bram-bles and thorns, and has been making trouble ever since. When thorns and briars cover the field nothing else can

frairs cover the head nothing ease tangrow—everything else is choked out by the weeds and thistles.

'The same is true with sin. Give ain the right to reign and it will cover the earth with desolution. Nothing good could flourish where thorns cover the last the maker if the hidden place of land; it makes it the hiding place of snakes, lizards and all manner of un-clean and loathsome reptiles. It's the same with wickedness. Don't you know that every bad man in a community strengthens the devil's mortgage. Just see how every hellish thing is hatched and hidden in the saloon—thievery, gambling, graft, corruption, wickedness of all kinds. The life of a bad man is more of a curse to the place in which he lives then a mass of matted thorns would be in a field. His vote, his indifference helps to shield and shelter that which would tear down a home. His life is a curse. Nowhere can we find a bad man compared with anything good-al-ways something worthless and devillab. You will notice this in reading the first Psalm. On the other hand is a simile for the good man-always something good—malt-light-and the palm tree.

The chapter from which my text is

taken is full of pictures, which are meant to show the blessedness of righteousness. There are enough pictures in one chapter om the Songs of Solomon to keep an artist busy the rest of his life. Take the Elbis and go through it carefully and see for yourself, see that God wants us to realize that being religious in the way the Bible teaches makes us the brightest and happiest. 'Instead of thorn shall come up the fir tree.' There is not to be any amalgamation—it reads 'thorn and fir.' You see the thorn gives way to the

#### CONTEST HOTTER THAN EVER BEFORE.

"I am satisfied that there has never been a time in the history of the world when it is harder to live a consistent Christian life than now. I believe that the conflict between God and the devil, between right and wrong, between good and evil, is hotter than ever in all the centuries that have gone before. I don't believe the allurements of sin were ever more fascinating or more insidious; I don't believe there was ever a time since Adam was turned out of the Garden of Eden when pitfalls were more dangerous or more deadly than today. Never a time when religion has been reduced to so

water. They are all on the surface, propped up, set their opinions ready made, strong in head and tongue, but the excitasiastical idea, so much so that some modern critics take the part of the symbol collection of the collection of the surface, so much so that some modern critics take the part of the symbol collection of the surface sealous for public working? Were they not realous for the observance of the Sabbath and for the moral standards of society? Did they not sealous for the surface, and they are sufficiently in the season of the surface of the surface, and they gave it in the they surface. They were so keen for personal purity that they stoned offenders: I all this be true, then why was Jasua so persistently at cross-purposes with them in what they said and did?

The answer is this: They sought a purity detached from civic daily life. Resident to them consisted of artificial mursy on the Sabbath, and artificial rules of conduct the other six days of the last consecration of all secular and social life to the will of God. Jesus were all to the will of God. Jesus were the conduct the other six days of the last and crobsetral practice in the six of the surface, while the surface is to the will of God. Jesus were than the will of God. Jesus were the surface in the view of Jesus was the plous patriot versus belong churchman. The idea some people will be and crobsetral practice in the surface in the surface, while the surface is a subscription of monochilevers. The surface are all of the surface, proposed up to the was the surface, while index in the last with him which and their ear last. Talk with him the who he was weak in the subscription of the was weak in the sabout and the surface surface. "Bore senerous yield of red berries. This not only added to their beauty and value, but made fine seasoning for wood. Senson the plainest dish with myrite and you'd want more. How true the basilie into a palace; Burlyan turned his prison (sall into the principal surface in the limits of gold. Jesus was weak in the s

cross-eyed and losing power to know

SAYS CHURCH IS SICK. "The church is sick and needs a remedy, Many preachers are like some physicians -strong on diagnosis but weak on therapeutics. Jesus dealt with fundamen-The quietest talk of His had a torpedo effect. On the lips of Jesus the most innocent metaphor seemed to throw out forked lightning. Some sermons, instead of being a bugle call for service. are noting but showers of spiritual cocaine. That's the reason we've got so ever,

many dead ones in the pews. The sermon should strike a chill into the spineless jellyfish, half-hearted fellow who sits in the pew. Compromise never pays. The crowd or the cause with which you compromise will use you ere long as it needs you—then the 'scrap-pile for yours.' The hinges of Christ's knees were never oiled

by the Oil of Compromise.
"Some ministers would get along better if they'd use more pictures in their sermons—if they would demonstrate more. Some people say I use too many. I know I don't use enough. That's how much attention I give to my critics.

"The church seems to have lost its pas-

sion for vital religion, and is lolling in her well-fed content, satisfied with mag-nificent buildings, stained-glass windows, pipe organs, vestments, rich influential congregations, and spiritual death awaits the church unless she hurls herself from her couch of ease, and chooses the wil-derness in place of the fleshpots of Egypt. In all ages of the world's history God has been in a hurry to bless, but man doesn't seem to be in any haste. Some

know God only by hearsay.
"What about the fir tree? How can we understand the figure unless we know the tree? Is it good or is it bad? If good, what is it good for?

"Let me tell you a few things about the fir, and then let us see why God uses the fir tree in this connection. "The fir tree is a very valuable tree for timber. It is beautiful hardwood, fine grain, and will stand a very high polish. Because of its exceeding value it takes no stretch of the imagination to see that it means Christian character is the best thing on earth, or heaven. No matter what you have been, give your heart to God and He will give you character and work such a change in your life that you will become a channel of blessing. Instead of making wife and children cry they will rejoice.

USES OF THE FIR TREE.

"The wood of the fir was used for the ceiling in Solomon's temple. It was covcred with beautiful carvings of earthly and heavenly pictures, cherubim, palm trees, pomegranates; these overlaid and inlaid with pure gold. The door of the temple was made of fir ornamented in a similar way. Again it is not hard to see what God has to say in the text. The character of a good man is always built into the House of God. Every man who is a true Christian is a shield and protector of all that is good; because he stands true others find it easier to do right; because he does right others find it harder to do wrong. Every Christian is a door to the House of God. Through its life others will come into the Church is a first of the character of a good man is always built herself from chooses the flesholts of the bless, but any haste. his life others will come into the Church. His influence is bound to draw others after him. It did when his life was wrong, and it certainly will when his life

"Fir was used to make musical instruments. The harp, the flute and cornet, used in worshiping God, were made of fir. Rend the chapter where it tells how David danced before the Ark of God. Read the long list-you'll see they were all made of fir. This seems to be God's way of telling us that religion is a music-

and the sun scorch it.

"Religion is not only the most beautiful and helpful thing in the world, but when one is truly saved they don't spend their time asking God to put them in the limelight. When we are truly the Lord's we will be as ready to sing 'Where He Leads' as 'When the Roll Is Called.' The stone that lies the lowest in the foundation has a bigger job than the flagstaff at the summit. the summit.

CHRISTIAN CHARACTER FRAGRANT. "Look at the myrtle tree. It was an evergreen tree. Neither weather nor season affected its looks. I would believe the millennium were here if people looked happy in prayer-meeting and in society. There was nothing to make one think of groundhog until he saw the myrtle tree. The real Christian never backslides be-

cause of snows or the moon changes.
"The myrtle had a very sweet scent, peculiarly its own. Could tell in the dark when near it. There is a fragrance about real Christian character, something that's not killed by suffering or misfortune. Some of the most Christlike people I have ever known have been great sufferers.

"It was covered with blossoms, snow-white, star-shaped, symbolizing purity of the Christian. You can recognize them by their conduct, speech and spirit. It would keep the most persevering hypocrite busy the whole of his life counterfeiting real

Christians. True Christianity can no more be doubted than the sunshine. "It is a fruit-bearing tree. I know church members who make a great show at fruit bearing, but they are nothing more than Christmas trees, putting on this accomplishment, tying on this vir-tue, constantly trying to add something that will sparkle and glitter to win ap-plause. The glory of a Christmas tree is over in a day and it is thrown into the ally. The only crop it yields is that which has been tied on it. David said, 'Be like much form and ritualism. In the mind of Jesus religion was not to build up the church. The church was to build up the manns to the end. Religion does not consist in doing a lot of special things, but in doing all things in a special way, as God directs. The Pharisees were the religious highbrows of their day. Jesus had no more use for moral snobs than society snobs.

The Pharisees were the church-going propped up, get their opinions ready made, strong in head and tongue, but higher the strong in head and tongue, but made, at the strong in head and tongue, but the surface, propped up, get their opinions ready made, strong in head and tongue, but the surface of their day. They were loyal to water. They are all on the surface, propped up, get their opinions ready made, strong in head and tongue, but who had their ear last. Talk with him five minutes and you can tell who he was weak in the back. Sort of a reprint of one

tory should always be the slogan of the Christian. It is not the will of God that we should spend much time under the

juniper tree. "It is our privilege to triumph over the world, the flesh and the devil. I can do all things through Christ who strength-eneth me. Then nall your flag to the mast and go to it in the name of the

Lord.

"There are some lessons in the two trees. Thank God that wherever religion of Jesus Christ goes in this old sin-cursed world, it pulls up thorns and briars. It does it in individuals, in churches, in cities, in nations. The warfare against sin is not hopeless. Not only will there be a turn in the tide for the better, but we will overthrow the devil and his angels. Perdition will not pour its black liver of filth and desolation over the earth. The thorn shall not blight forever. Righteouspess shall cover the The thorn shall not blight for-Righteousness shall cover the

"Which are you? The thorn or fir? The briar or myrtle?"

#### ANTI-LOCAL OPTIONISTS SUNDAY'S TARGET

Continued from Page One make you stop keeping that woman on the side and you trot square. It'll make you live a decent life and one of which you need not be ashamed. You think you have a right to sit in prayer meeting and to trot off to a leg show the next night—that's why we fight. You think you have a right to go to church on Sunday and live like the devil all the rest of the week-that's why we don't rest of the week-that's why we don't

The evangelist in his sermon said there are going to be fewer saloons in Philaare going to be fewer saloons in Philadelphia after the campaign ends.

"I saw in the paper two columns of saloons advertised for sale in Philadelphia," he said. "Just walt until we get through and there'll be more than that for sale. You can bet your life there will."

REMEDY IS NEEDED.

"The church is sick and needs a rem edy," declared Sunday. "Many preachers are like some physicians-strong on diagnosis but weak on therapeutics. Jesus dealt with fundamentals. The quietest talk of His had a torpedo effect. On the lips of Jesus the most innocent metaphor seemed to throw out forked lightning Some sermons, instead of being a bugle call for service, are nothing but showers of spiritual cocaine. That's the reason we've got so many dead ones in the pews. The sermon should strike a chill into the spineless jeliyfish, half-hearted fellow who sits in the pew. Compromise never pays. The crowd or the cause with which pays. The crowd or the cause with which you compromise will use you ere long as it needs you—then the 'scrap-pile for yours.' The hinges of Christ's knees were never oiled by the Oil of Compromise. "The church," he shouted, "has lost its passion for vital religion, and is lolling in her well-fed content, satisfied with magnificent buildings, stained-glass win

magnificent buildings, stained-glass windows, pipe organs, vestments, rich, in-fluential congregations, and spiritual death awaits the church unless she huris herself from her couch of ease and chooses the wilderness in place of the fleshpots of Egypt. In all ages of the world's history God has been in a hurry to bless, but man doesn't seem to be in Some know God only by

RELIGION A MUSIC MAKER. "Billy" urged that the church members and clergy make their religion carry music into the hearts of other people. If it does not do this, he insisted, it is the wrong kind of religion.

"It doesn't make any difference if you den't know a note from a horsefly," he shouted, "harmonies will be awakened in heaven if your religion makes other people sing. Sin makes us cry, religion is a music maker. Sin deadens, religion

some heart sing, it's the wrong kind. It doesn't make any difference if you don't know a note from a horsefly, it will awaken harmonies in heaven. Sin makes us cry, religion is a music-maker. Sin deadens—religion cheers,

"Fir was used to make flooring for decks of ships, put under the feet of people to walk upon; \*\* was not only put where it could be seen and admired, but in humble places where the storm could smite it cheers," he said,

A delegation of 60 Buffalo (N. Y.) ministers and laymen arrived in Broad street station on special cars at 9:15 o'clock this morning to attend the tabernacle services this afternoon. Richmond (Va.) clergymen also have come to the city today to hear Mr. Sunday preach and extend him a formal invitation to conduct a revival campaign in their city.

A delegation of 100 Boston clergymen and laymen were expected to arrive this afternoon, but their trip here has been

postponed for a week.
William Knowles Cooper, general sec-retary of the Washington Y. M. C. A., and a delegation of clersymen and lay-men, conferred with the evangelist this morning in his home, 1914 Spring Garden morning in his home, 1914 Spring Garden street, regarding the possibility of his conducting a campaign in the capital city. Sunday also received the Buffalo and Richmond delegations in his home and discussed with them campaigns they desire him to conduct in their respective cities. He gave no definite assurance to cities. He gave no definite assurance to any of the visitors as to whether or not any of the visitors as to whether or not he could accept their invitation. Late this afternoon Mr. Sunday said he probably would go to Buffalo in Oc-tober. It also is likely that he may con-duct a campaign in Washington some time during 1916.

R. R. MEN PLAN TRIP. Elaborate plans are being made by the Pennsylvania Railroad employes for the "Pennsy" service in the tabernacle to-morrow night. Headed by the executives

morrow night. Headed by the executives from Broad Street Station and by brass bands, the 8600 men plan to march to the building singing hymns and giving special cheers. Their gift to the evangelist will be an elaborate silver service.

Men from the West Philadelphia shops will follow the executives, and they will be led by Ellot Sumner, master mechanic, who will be assisted by C. O. Keasy, general foreman, and Harry D. Stout Under the direction of George B. McCauley, the men from the West Philadelphia shops will give their favorite Sunday yell, as follows:

Rah! Rah! Rah! Here we are Choo, choo! Choo, choo! P. R. R. Sunday! Sunday! Sunday!

FORMATION OF PARADE. The chief marshall of the "Pennsy" parade will be Charles C. Kinney, and his chief of staff will be Joseph W. Thompson. C. S. Krick, H. C. Bixler, H. W. Hopkinson, H. S. Freeman, W. H. Frazee and F. W. Pennypacker will be the alds. It is planned to have four divisions in the purade. George P. Zana will head the the parade. George P. Zans will head the first; F. P. Hiller, Jr., the second; L. M. Haller, third, and A. R. Lockard, fourth. The men will assemble at 5:45 o'clock and form in columns of eight to march from the southeast corner at Broad and and architecture is minuted later. The West from the southeast corner of Broad and Arch streets 15 minutes later. The West Philadelphia shop men will form on the east side of Broad street. The subject of "Billy's" sermon to the railroad men will be "What Shall the End Be?"

Tomerrow afternoon, Sunday will repeat his famous sermon, "Booze or Get on the Water Wagon." The service is for women, but, if there is room in the tabernacle, men also will be admitted.

#### AUCTION SALES

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### BILLY SUNDAY TALKS TO P. R. R. EMPLOYES

Evangelist Asks Workmen to Lead Good Lives for Sake of Personal Gain.

More than 1000 begrimed men, clad in overalls, assembled in the woodmill at the West Philadelphia shops of the Pennsylvania Railroad at noon today to hear "Billy" Sunday deliver an informal address on religion from the standpoint of profit and loss.

"I would rather talk to railroad men," he said by way of introduction, "than to any men I know. I used to fire an engine myself; that was before they had fire pans as large as from here to that door.

"I'm going to tell you a little story of the man told about in the Bible who went out in the vineyard to employ men to work for him."

"Billy" then outlined the typical story and afterward drew a parallel between it and the employer of modern times. 'That man considered it from the standpoint of profit and loss, just as the

Pennsylvania Railroad does with its op-

"The cost of wear and tear on locomo tives, your salaries and all those things are taken into consideration.

erations.

"It is a cold-blooded proposition of does it pay?" All right. That is the way I want you to look at religion. "There is not a man here who would not rather do right than wrong. Who would rather be sick than well, or get \$5 a day instead of \$2. Why then should he

day instead of \$2. Why then should he not prefer to lead a good Christian life than one which will lead to nothing but misery and unhappiness."

"The Lord," said Sunday, "is a good boss. He is the kind you should work your head off for. He knows His men. Too many fellows run through life without heeding headlights, iswitches and danger signals. Their end often comes in

the form of disaster.

"Are you satisfied with the pay you are getting? A man who works for the devil gets the devil's wages in the form of disease, insanity and a 20-year free meal ticket in the penitentiary. I'll bet there are fellows here who, if they were sick, would need a subscription to take care of their family. Why? Because some of you have been fools enough to cater to booze, which leaves you only a trembling home and a bad taste in your mouth. the form of disaster.

"I'll bet there are fellows here who "I'll bet there are fellows here who have no carpets in their homes because the whisky corporations got a hold on them and poured booze down their throats. When a man does that I don't care who he is, he's a jackass, that's all there is about it.

"You should lay up for the future. You there you can't always get work. There

"You should lay up for the future. You know you can't always get work. There will come a time when I will have to run in on a side track. My voice may go back on me, who can tell?"

"I have to laugh," "Billy" said, as he grinned thoughtfully. "When I first went to work I got \$1 a week. You can bet in those days people didn't call me a grafter."

In concluding his address, "Billy" re-

In concluding his address, "Billy" re-

Work, good conscientious work, is your letter of credit. When you work for God, God will work for you. But if you work for the devil, he will work for you, too. And his pay is a stoop-shouldered, bleary-cyed and haggard

SUNDAY VISITS SICK STUDENT Evangelist Sees Young Man Who Is

Making Brave Fight for Life. "Billy" Sunday, touched by the story of the brave fight for life being made by James W. Keith, a senior in the Jefferson Medical College, in the Jefferson Hospital, where he has been hovering between life and death for almost a year, tween life and death for almost a year, visited the hospital last night and spoke a few words of encouragement to the young man. This morning young Keith seemed stronger than he had been for some time and was delighted with the call from the famous evangelist.

Mr. Sunday was told of Keith's suffering by Police Captain Tempest. The student was injured last April when he fell through a skylight in a fraternity house at 719 Spruce street.

at 719 Spruce street.

SUNDAY USHERS TO ORGANIZE The ushers at the "Billy" Sunday taber-nacle have definitely decided to form a permanent organization, and will meet next Monday to formulate plans of or-ganization. John Baker Tuttle, chief usher, and Thomas S. McCrindle have been appointed as a temporary committee to form the club, which will prob-ably go under the name of the "Sunday Campaign Ushers' Association."

Logan to Have "Bundle Day" Logan will have a "Bundle Day" on February 27. This was decided upon at a meeting of the Logan Relief Association last night, when plans were com-pleted to get every resident of that sec-tion to make up a bundle of clothing or food for the poor. Twelve families have been supplied with groceries and money for rent. The association, which was formed two months ago, has 190 members.

Report on "Uncle Joe's" District WASHINGTON, Feb. 16.—The Depart-ment of Justice has received a report from District Attorney Karch, of the isth Illinois District, concerning alleged frauds in connection with last fall's election at which ex-Speaker Cannon was a successful congressional candidate. This report is being held up pending the return to the city of Assistant Attorney Wallace.

#### Unitarian Christianity

Unitarianism is not a religion of negations. On the contrary, it pro-claims a well-balanced system of great and positive beliefs.

Unitarians Are Not Infidels. On the contrary, they are pre-eminent today for the intensity and joy of their consciousness that all men live in the presence of the Liv-ing God.

Unitarians De Not Deny Jeans Christ. On the contrary, they glory in hav-ing come close to him. Brushing away the sarly creed makers and taking Jesus at his own estimate, Unitarians find in him "the way, the truth, the life."

Unitarianism is Not Merely Intellectual.
Yet it does think that all men are apable of applying common sense o their religion.

Unitarianism Does Not Overlook the Wrongfulness of Sin.
On the contrary, it holds that there is nothing in life so important as goodness, and it preaches the stern moral law that every soul must bear the consequences of his sing. See our paragraph tomorrow and neanwhile ask questions at

THE UNITARIAN BOOK ROOM 1815 N. Logan Square

# An Open, Square, Aboveboard, Direct Appeal to the Intelligence and Judgment of the People

The railroads of Pennsylvania and New Jersey believe that the public should be fully advised concerning the Full Crew laws in these states. Costly experience has demonstrated that these laws have worked to the detriment of public interest and that their repeal would redound greatly to the advantage of the people.

Not a Fight On Trainmen

The railroad companies making this announcement wish the public to clearly understand that this appeal is in no way to be construed as being aimed at the trainmen in their employ, nor is it an effort to curtail operating expenses at the cost of public safety or service.

The companies point to the fact, with justifiable pride, that whenever public safety and convenience demanded an increased number of employes the necessary men were put on trains. Behind this statement is a record of advancements and improvement achievements which is a most vital factor of

calm and dispassionate consideration of the laws in question. But when arbitrary laws are passed which compel these railroad companies to burden their payrolls with some \$2,000,000 annually for wasted, unwarranted extra labor, and which actually means a decrease, rather than an increase, in operating efficiency, together with heavier casualty lists, it is undeniable that the public should be put in full touch with existing conditions that the people may judge wisely for themselves should an effort be made to impugn the sincere motives which prompt this educational campaign.

How Full Crew Law Works

A twenty-nine-car freight train can be operated with five men. Add a car and an extra man must go on. The law requires no larger crew on a hundred-car train.

A four-car passenger train can run with five men. On a five-car or longer train there must be an extra man. Even if all the cars are Pullmans, with porters and a Pullman conductor, a six-man railroad crew is required.

A milk or express train of twenty or more cars, running through, sealed, and virtually without stops, must carry a crew of six. The only place four of them would ride would be

When the Full Crew law became effective in Pennsylvania, the Pennsylvania Railroad Lines East of Pittsburgh and Erie were operating in Pennsylvania 2,971 weekday trains. Of these, 1,198 passenger and 1,061 freight trains were manned up to or beyond the law's

The 1,198 passenger trains which were provided with crews equal to or in excess of the law's requirements consisted principally of local or semi-local trains, making frequent stops and handling a large number of passengers. The second brakeman was employed to expedite the departure of trains from stations and to assist conductors in collecting tickets. The 1,061 freight trains on which the law required no additional men consisted of

local freight trains carrying package freight, on which brakemen were required to load and unload cars; road shifters, doing a large amount of work, necessitating the throwing of switches and much hand braking on cars; mine trains, placing empty cars and picking up loaded cars, and through slow freight trains of heavy tonnage on the Philadelphia and Middle Divisions on which the brakemen riding on the front part of the trains were required to assist the firemen.

Official Casualty Statistics

The effect of the Full Crew laws in forcing extra men into already adequate train crews, thus dividing responsibility, has been to increase the hazard of operation. This fact is conclusively proved by the official figures of the Interstate Commerce Commission. The great number of persons killed who were neither employes nor passengers have not been included, for it is obvious that extra men on trains are powerless to prevent such casualties. The Pennsylvania Full Crew law took effect on July 19, 1911. The Commission's figures show that for the three-year period preceding this date 10,186 employes and pas-

sengers were killed. Since the law became operative, the total number killed shows an increase, or 10,372 persons. The casualty list of the Pennsylvania Railroad for the six months preceding the enactment and the first six months of 1914, when the law was in full force and effect, dis-

closes the following startling comparison: Before Law, First half 1911 Under Law, First half 1914 Trainmen ...... 16 1699 Passengers ...... \*2 141

What the Extra Man Costs

in employment of superfluous brakemen .\$2,000,000 It would have eliminated . . . . . . . . . . . . . . . . . 65 grade crossings

Rejected by Other States

A Full Crew law was enacted in Missouri and signed by the Governor in April, 1913. In November, 1914, it was submitted to a referendum vote. The people repudiated the law by a vote of 324,085 against 159,593. A proposed Full Crew law for Texas failed to pass owing to the popular protest against

it, led by the farmers. In 1907, Governor Charles E. Hughes, of New York, vetoed an attempt to enact a Full Crew law in that state.

In 1912, Governor John A. Dix, of New York, also vetoed a Full Crew measure. Governor Foss, of Massachusetts, vetoed a Full Crew bill passed by the legislature. In 1913 the State Assembly wisely referred a Full Crew law to the Railroad Commission of Connecticut, who promptly condemned it.

Governor Cruce, of Oklahoma, vetoed a Full Crew bill in 1913. Attempts to enact Full Crew laws in Colorado, Delaware, Virginia, and Ohio were defeated

In Pennsylvania, New Jersey, New York, and Maryland such laws are in force. In the interest of the public, the railroads, and the great body of railroad employes, these burdensome laws should be repealed. In Pennsylvania, approximately 65,000 men are employed in train service. Only 2,500 of these are extra brakemen.

Will Wage a Just Fight

Railroads operating in Pennsylvania and New Jersey are determined to place their case squarely and fairly before the people of those states. They are firmly convinced that the people—all of whom, without exception, are affected more or less directly by the imposi-tion of this annual \$2,000,000 burden, and thousands of whom are direct sufferers—will, knowing what a continuation of these harmful laws means to them, voice their wishes in no uncertain way to their elected representatives at Harrisburg and Trenton.

This campaign of public enlightenment will be waged by the railroads in a manner that cannot possibly be legitimately assailed. There will be no lobbying, no star chamber conferences, or private deals to influence public opinion or legislative action. The campaign will be fought in the open, purely on its merits.

Railroad Pledge to Trainmen and Public

Definitely and finally to give public notice that the railroads ask only a square deal all around in this matter, the presidents of the Pennsylvania Railroad Company, Philadelphis & Reading Railway Company and Baltimore & Ohio Railroad Company, in announcing on February 9 that the railroads intended to work for repeal of the Full Crew laws, pledged themselves as follows:

"Let us add that if there shall be evidence that without such laws the railroads would underman trains, to the hardship of employes or the detriment of or canger to the public, that, assuming the present Public Service acts do not give to the comm. sions ample powers to determine what crews are necessary on different trains and to compel the railroads to man trains as ordered, we will openly support such amendments to the present acts

as may be necessary to give such assurance."

The railroads now appeal directly to the people, who demand the greatest safety at all times and who realize that a policy of wise economy, and not one of wasted revenue, will enable the railroads to adequately fulfill their obligations and meet those demands as they should be met.

SAMUEL REA, President, Pennsylvania Railroad. DANIEL WILLARD, President, Baltimore & Ohio Railroad.

THEODORE VOORHEES President, Philadelphia & Reading Railway.

R. L. O'DONNEL Chairman, Executive Committee, Associated Rallroads of Pennsylvania and New Jersey.